R&R

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Is CHRISTIANITY Still Needed In AMERICA?

DID JESUS DENY HIS DEITY?

"God's Not Dead"?

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Is Christianity Still Needed in America?



Dave Miller, Ph.D.

[EDITOR'S NOTE: We receive many questions at A.P. from inquirers all over the world. We are devoting this issue of *R&R* to a few of these questions that we think may be of interest to a wider audience.]

Q: "I agree that the historical proof is there that Christianity was the religion of the vast majority of the Founders and Americans ever since. But in the last half-century, America has changed drastically with the influx of many other worldviews and religious sentiments, and we seem to be doing just fine. So why would you say Christianity is still needed in America?"

A: For the same reason it was needed at the beginning: **it is the only way to sustain the kind of Republic we enjoy**. The practice of Christian principles by the majority of the citizens is not necessary in a dictatorship, monarchy, communist or socialist state, atheistic country, Islamic country, etc. In all such ideological settings, the government is coercive and regulates everybody and everything. But to have the kind of freedom we have enjoyed in this country, where everyone is free to pursue moral happiness and exercise freedom of choice with regard to profession, travel, etc., the people must embrace Christian morality. The less of Christianity in the hearts and behavior of the population, the more need for government regulation. The more the people are self-controlled by Christian principles, the fewer laws are needed. Consider these quotes by Founders who articulated this principle plainly:

Patrick Henry:

> I am not so much alarmed as at the apprehension of [France] destroying **the great pillars of all government and of social life; I mean virtue, morality, and religion.** This is the armor, my friend, and this alone, that renders us invincible. These are the tactics we should study. **If we lose these, we are conquered, fallen indeed** (as quoted in Henry, 1891, 2:591-592, emp. added).

James McHenry (signer of the *Constitution* and Secretary of War):

> **The Holy Scriptures...can alone** secure to society, **order and peace**, and to our courts of justice and constitutions of government, **purity, stability, and usefulness**. In vain, without the Bible, we increase penal laws and draw entrenchments around our institutions. Bibles are strong entrenchments. Where they abound, men cannot pursue wicked courses (as quoted in Steiner, 1921, p. 14, emp. added).

John Adams (signer of *Declaration of Independence*, Vice-President under George Washington, and second President of the United States):

> We have no government armed with power capable of contending with human passions unbridled by morality and **religion**.... Our constitution was made only for a moral and **religious** people. It is wholly inadequate to the government of any other (1854, 9:229).

> Statesmen my dear Sir, may plan and speculate for Liberty, but it is **Religion and Morality alone**, which can establish the Principles upon which Freedom can securely stand.... The only foundation of a free Constitution, is pure Virtue, and if this cannot be inspired into our People, in a greater Measure, than they have it now, They may change their Rulers, and the forms of Government, but they will not obtain a lasting Liberty. They will only exchange Tyrants and Tyrannies (1976-2000, emp. added).

Benjamin Rush (signer of the *Declaration of Independence*):

> I have been alternately called an aristocrat and a democrat. I am neither. I am a Christocrat. I believe all power...will always fail of producing order and happiness in the hands of man. He alone who created and redeemed man is qualified to govern him (as quoted in Ramsay, 1813, p. 103).

John Witherspoon (signer of the *Declaration of Independence*):

> It is the prerogative of God to do what he will with his own; but he often displays his justice itself, by throwing into the furnace those, who, though they may not be visibly worse than others, may yet have more to answer for, as having been favoured with more distinguished privileges, both civil and sacred.... Nothing is more certain than that a general profligacy and corruption of manners makes a people ripe for destruction.... [W]hen the manners of a nation are pure, when true religion and internal principles maintain their vigour, the attempts of the most powerful enemies to

oppress them are commonly baffled and disappointed.... [H]e is the best friend to American liberty, who is most sincere and active in promoting **true and undefiled religion** [Christianity—James 1:27], and who sets himself with the greatest firmness to bear down profanity and immorality of every kind (1777, pp. 16,33, emp. added).

Noah Webster (Father of American Scholarship and Education):

[T]hose who destroy the influence and authority of the Christian religion, sap the foundations of public order, of liberty, and of republican government (1832, pp. 310-311).

Jedidiah Morse (Father of American Geography):

To the kindly influence of Christianity we owe that degree of civil freedom, and political and social happiness which mankind now enjoys. In proportion as the genuine effects of Christianity are diminished in any nation, either through unbelief, or the corruption of its doctrines, or the neglect of its institutions; in the same proportion will the people of that nation recede from the blessings of genuine freedom, and approximate the miseries of complete despotism. All efforts to destroy the foundations of our holy religion, ultimately tend to the subversion also of our political freedom and happiness. **Whenever the pillars of Christianity shall be overthrown, our present republican forms of government, and all the blessings which flow from them, must fall with them** (1799, p. 11, emp. added).

Elias Boudinot (President of the Continental Congress):

[O]ur country should be preserved from the dreadful evil of becoming enemies to the religion of the Gospel, which I have no doubt, but would be **introductive of the dissolution of government and the bonds of civil society** (1801, p. xxii, emp. added).

George Washington (Father of our Country, first President of the United States):

Of all the dispositions and habits which lead to political prosperity, **religion and morality** are indispensable supports. In vain would that man claim the tribute of patriotism, who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and to cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked: Where is the security for property, for reputation, for life, if the sense of **religious** obligation desert the oaths which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, **reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.** It is substantially true that **virtue or morality is a necessary spring of popular government**. The rule, indeed, extends with more or less force to every species of free government. Who that is a sincere friend to it can look with indifference upon attempts to shake the foundation of the fabric? (1796, pp. 22-23, emp. added).

Washington also said only God can protect our nation:

I am sure there never was a people who had more reason to acknowledge a Divine interposition in their affairs than those of the United States; and I should be pained to believe that they have forgotten that Agency which was so often manifested during our revolution, or that they failed to consider the omnipotence of **that God who is alone able to protect them** (1792, "Letter to...").

Observe that these Founders (and many more—see Miller, 2009) insisted that **Christianity** is necessary to provide the people with proper moral behavior so that the Republic they established might be

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perpetuated. No other religion—Islam, Hinduism, Buddhism, or even Atheism—can provide the proper moral framework necessary to perpetuate the civil institutions and way of life created by the Founders and Framers.

The Bible teaches the same thing:

> When the righteous are in authority, the people rejoice; but when a wicked man rules, the people groan. The king establishes the land by justice, but he who receives bribes overthrows it (Proverbs 29:2-4). No king is saved by the multitude of an army; a mighty man is not delivered by great strength. A horse is a vain hope for safety; neither shall it deliver any by its great strength. Behold, the eye of the Lord is on those who fear Him, on those who hope in His mercy (Psalm 33:16-18).

Further, consider this: If there is a God, and if He is the God of the Bible, and if His Word is expressed in the Bible alone, then according to that Word, (1) He is active in the affairs of nations (Daniel 4:17); (2) He blesses those who look to Him (Psalm 33:12); and (3) He will abandon and even punish the nation that spurns His will and chooses to live sinfully—which is precisely the direction our nation/citizens are swiftly headed. Hence, we should well expect national calamity to come in some form (economic collapse, infiltration by enemies, increase in diseases, natural calamity, etc. [Deuteronomy 28:15ff., et al.]).

To repeat: Systematically banning Christianity from our schools, our government, and the public square will have two results: (1) a massive increase in immorality, crime, and social anarchy, and (2) God's disfavor and wrath will eventually be unleashed against the nation.

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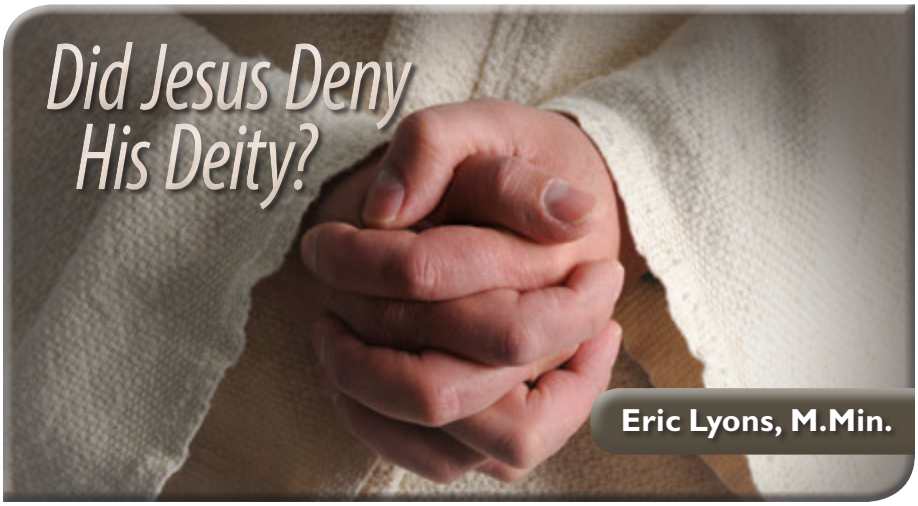
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Q: Did Jesus deny deity and moral perfection in Mark 10:18?

A: The New Testament writers repeatedly testified to the fact that, though Jesus "was in all points tempted as we are," He was "without sin" (Hebrews 4:15). Paul claimed that Jesus "knew no sin" (2 Corinthians 5:21). Peter said that Christ "committed no sin, nor was deceit found in His mouth"—that He was the perfect sacrificial Lamb, "without blemish and without spot" (1 Peter 2:22; 1:19). Likewise, John wrote that in Christ "there is no sin" (1 John 3:5). Jesus was supremely "pure," "righteous," and "good" (1 John 3:3; 2:1; John 10:11,14).

Additionally, the New Testament has much to say about the divine nature of Christ. Jesus claimed to be the Messiah (Mark 14:62; John 4:25-26), Whom Isaiah prophesied would be "Mighty God" and "Jehovah" (Isaiah 9:6; 40:3). Jesus accepted worship while in the form of a man (John 9:38)—implying that He, too, was Deity (Matthew 4:10; cf. Acts 12:21-23; 14:14-15). Jesus forgave sins, which only God can do (Mark 2:5-10). The apostle John said that Jesus "was God" (John 1:1). Jesus claimed to be "one" with God (John 10:30), leading His hearers to believe that He made Himself "God" (10:33). And, after the apostle Thomas called Jesus "Lord" and "God" (John 20:28), Jesus immediately acknowledged Thomas' faith, rather than deny the deity that Thomas had just professed. In his letter to the Philippians Paul wrote that Christ Jesus "being in the form of God, did not consider it robbery to be equal with God" (Philippians 2:6). In fact, "in Him all the fullness of Deity dwells in bodily form" (Colossians 2:9).

In light of the fact that the Bible claims repeatedly that Jesus was both "good" and "God," some contend that in Mark 10:18 (and Matthew 19:17) Jesus said just the opposite. In an article titled "New Testament Contradictions," Paul Carlson stated that Mark 10:18 (among other passages) is "an embarrassment to the church," as it indicates "Jesus did not consider himself sinless" (1995). By saying, "Why do you call Me good? No one is good but One, that is, God" (Mark 10:18), allegedly "Jesus made a clear distinction between himself and God," and, according to Muslims, Matthew and Mark "believed that Jesus was **not** God" ("The Bible Denies...," 2014, emp. added). According to skeptic Dennis McKinsey, in Mark 10:18, "Jesus is not only admitting that he is not perfectly moral but that he is not God" (McKinsey, 2000, p. 247).

Does Jesus actually admit not being "good" and "God" in Mark 10:18? How did Jesus respond to the wealthy young ruler who asked Him, "Good Teacher, what shall I do that I may inherit eternal life?" Did He deny being perfectly moral and Divine? The simple fact is, Jesus never denied being good or God.

So what did Jesus mean? Before answering this question, one must keep in mind that Jesus often responded to questions in unexpected, masterful ways. He offered thought-provoking, soul-searching answers (often in the form of questions) that, unfortunately, many people have misinterpreted. [Consider, for example, when the Pharisees asked Jesus about why His disciples allegedly broke the law of Moses and plucked heads of grain as they walked through the fields on the Sabbath. Rather than explicitly deny that the apostles were disregarding the Law of Moses, Jesus asked His accusers two very appropriate (and very perceptive) questions:

> Have you not read what David did when he was hungry, he and those who were with him: how he entered the house of God and ate the showbread which was not lawful for him to eat, nor for those who were with him, but only for the priests? Or have you not read in the law that on the Sabbath the priests in the temple profane the Sabbath, and are blameless? (Matthew 12:3-5).

Although many have misinterpreted Jesus' response on this occasion to justify situation ethics, Jesus did

(cont. on p. 68)

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nothing of the sort. The only "law" that Jesus' disciples broke while going through the grain fields (Matthew 12:1-8) was **the Pharisaical interpretation of the Law** (see Lyons, 2003 for more information; see also Miller, 2004).]

The rich young ruler was confident in his keeping of various commandments (Mark 10:20), but he surely never thought that Jesus would instruct him to sell whatever he had and give it to the poor—to leave everything and follow Him (10:21). Similarly, when the young ruler initially came to Jesus, saying, "Good Teacher, what shall I do that I may inherit eternal life?" he never expected Jesus to say, "Why do you call Me good? No one is good but One, that is, God" (10:17-18).

The young man seems to have regarded himself as "good" (since he professed to have kept all of the commandments that Jesus mentioned—Mark 10:20). Perhaps the gentleman simply wanted to know—from one good man to another good man (a "good teacher")—what do I need to do to inherit eternal life. Rather than immediately answer the young man's question, however, it seems Jesus first wanted (1) to humble him, by highlighting that he was not as "good" as he considered himself to be, and (2) for him to realize Who exactly he was questioning. He wasn't merely petitioning a "good" (Greek *agathos*) **man**.

The Bible records various (mere) human beings who were called "good" (*agathos*). Luke recorded that "Barnabas was a good man" (Acts 11:24). Paul indicated that Christians are to "do good to all" (Galatians 6:10). (Are Christians who do good, "good" Christians?) Even Jesus stated previous to His encounter with the rich young ruler that "a good man out of the good treasure of his heart, brings forth good things" (Matthew 12:35). Thus, clearly when Jesus spoke to the wealthy ruler He was not using "good" in the sense of a **man** being "good." Rather, He was using it in the sense of **God** being **absolutely, supremely good**. The kind of goodness to which He referred belonged only to God. The only way man can objectively call someone "good" is if there is an ultimate standard for goodness—the supreme, unblemished, good God.

Jesus never said what skeptics, Muslims, and others allege He said—that He was not good, or that He was not God. Instead, Jesus attempted to get the rich young ruler to see the implications of calling Him "**good** teacher." Do good (merely) **human** teachers claim to be the Messiah? Do good **men** accept worship and honor due only to God (John 5:23)? Do good **men** claim to have the power to forgive sins? Absolutely not! But Jesus had the power to forgive sins. He actually claimed to be the Messiah and accepted worship. So what was Jesus implying when He asked the young ruler, "Why do you call Me good? No one is good but One, that is, God"? As Norman Geisler and Thomas Howe observed:

> Jesus was saying to him, "Do you realize what you are saying when you call Me Good? Are you saying I am God?"... Jesus was forcing him to a very uncomfortable dilemma. Either Jesus was good and God, or else He was bad and man. A good God or a bad man, but not merely a good man. Those are the real alternatives with regard to Christ. For no good man would claim to be God when he was not. The liberal Christ, who was only a good moral teacher but not God, is a figment of human imagination (1992, p. 350).

To contend that Mark 10:18 proves that Jesus thought Himself to be neither morally perfect nor God is (1) to disregard the overall context of the Bible, (2) to twist the Scriptures like untaught and unstable people do—"to their own destruction" (2 Peter 3:16), and (3) to take a superficial reading of the text. Far from denying the deity of Christ, Mark 10:17-22 actually affirms it. The young ruler "called Christ a 'good teacher,' with no indication that he understood Jesus to be the Messiah. Jesus seized on the word 'good,' pointed out that if the man thought He was good, then He must be God" (Roper, 2:203), because only God is innately and supremely good.

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Q: What does A.P. think about the movie *God's Not Dead*?

A: On March 21, 2014, the movie *God's Not Dead* was released in 780 theaters across the country. Since then, more than 1,000 other theatres began showing the film, which grossed over $41 million in less than one month—pretty good for a movie with a budget of only $2 million (*God's Not Dead*, 2014a).

Though many Christians and pro-Christian organizations around the country have been fairly complimentary of the film, general reviewers have not been so kind. RottenTomatoes.com rated the movie with one star, as only 15% of the Web site's approved critics gave the movie a positive review (*God's Not Dead*, 2014b). Although the *Hollywood Reporter* had a few positive things to say about the movie, in their "bottom line" they referred to it as a "simple-minded sermon" (Farber, 2014). Claudia Puig of *USA Today* has alleged that "the contrived premise of *God's Not Dead* is anything but credible." Puig dismissed the idea of a professor at a respected academic institution ever criticizing religion as "primitive superstition," saying, "Even if a teacher believed this, **it's highly unlikely he would declare it to a class full of students**" (2014, emp. added).

The fact of the matter is, belligerent criticism of theism and Christianity has been occurring on college campuses all over the country for years, and it is very appropriate for *God's Not Dead* to raise awareness of such bullying from various intolerant, liberal professors. Sometime ago a gentleman, who had been a student at a well-known university in the southeastern United States, visited with us after one of our lectures and recounted how, at the beginning of one particular semester, a science professor asked students in the class to stand up if they believed in God. Seven individuals out of a fairly large class rose from their seats. The professor then went on to say that by the end of the semester not one of them would stand up when he asked that question. Sure enough, toward the end of the semester the professor posed the question again, "How many of you believe in God?" Only one student stood up. Several months later, another student from the same university confirmed that the same thing happened in one of her classes. There was obvious bullying and intimidation taking place. The often-overlooked fact is, theistic, creationist, and Christian-oriented students and professors are frequently the target of liberal, atheistic, and/or evolutionary professors and department heads (e.g., Kingkade, 2013; Bergman, 2008; Stein and Miller, 2008; see also Miller, 2011).

Perhaps the most powerful and pervasive message of *God's Not Dead* is that any person who calls himself or herself a Christian must be willing to sacrifice everything for Christ. The hero of the movie, a young university freshman named Josh Wheaton, is willing to sacrifice his relationship with his fiancée, his university career, his future job, and his reputation to stand up for God's existence. In a subplot, a young Muslim student is willing to sacrifice her family relationships for her belief in Christ. A freshman student from China is consistently urged by his father to stop thinking about "foolish" religious ideas and concentrate on his grades, but the young man refuses. And the girlfriend of the antagonistic atheistic professor breaks off their relationship because of her religious convictions.

This message of sacrifice is both biblical and extremely important in our increasingly self-centered society. Jesus said: "Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me.... For whoever is ashamed of Me and My words in this adulterous and sinful generation, of him the Son of Man also will be ashamed when He comes in the glory of His Father with the holy angels" (Mark 8:34,38). In all of our years as Christian apologists, we have seen countless "Christians" bowing to the secular standards of our day, afraid to stand for the truth of the Bible and God's existence. We could recount stories of college freshmen too afraid of ruining their reputations or of getting

a bad grade to stand up for their belief in God. We could tell of university professors who were so very concerned about tenure, their salary, or their teaching positions that they refused to speak or write about their faith in Christ because of the possible repercussions. How many school teachers have allowed their Christian influence to be silenced because they might lose their job? It truly is a shame to see the sacrifice of Jesus Christ on the cross and the complete dedication of His early followers who "rejoiced that they were counted worthy to suffer shame for His name" (Acts 5:41), and then witness certain "Christians" today who will not even acknowledge in public that they believe in God or His Word. Any faithful Christian would have to say "Amen" to the movie's main message that following Jesus requires complete sacrifice to His Will.

Unfortunately, the main message of the movie is overshadowed at times by the failure of the movie to accurately apply it. For instance, although Josh, the hero, is to be commended for his study and some of the effective arguments he used in class, at times during his defense he affirms error. For example, he implies that the Big Bang is scientifically and biblically credible, and that God could have used evolution as the process by which all life (including humans) came into existence. Not only is the Big Bang an unscientific idea (May, et al., 2003a), it is an unbiblical idea as well (May, et al., 2003b; Lyons, 2003). Additionally, the idea that God directed the process of evolution to produce life is equally unbiblical and antiscientific (Houts, 2007), though it is very appealing to our secular culture. In their attempt to make belief in God more palatable (by **not** making Josh, what Screenit.com calls, "a simple-minded believer who thinks the Earth was created…in just under a week"—*God's Not Dead*, 2014c), the producers of the film fail to stand courageously **against** the foolish theories of cosmic and biological evolution and standing unashamedly **for** the truthfulness of the biblical account of Creation.

Furthermore, the movie completely misrepresents how God has commanded people to be saved. The clearest example of this false teaching comes at the end of the movie. In a tragic accident, the atheistic professor is struck by a car and is about to die. It just so happens that a denominational minister is on the scene. The minister begs the atheistic professor to call on the Lord, say a version of the "sinner's prayer," and receive Jesus into his heart. Yet such teaching is never found in the Bible (Lyons, 2004; Jackson, 2014). God requires faithful obedience to the Gospel plan of salvation in order to receive the gift of salvation (Lyons and Butt). Paul informed the Thessalonians that at the end of time Jesus Christ will be revealed from heaven "with His Mighty angels, in flaming fire taking vengeance on those who do not know God, and on those who **do not obey the gospel of our Lord Jesus Christ**" (2 Thessalonians 1:7-8, emp. added). What the atheistic professor did in the movie to be "saved" is not what the New Testament means when it says to "obey the Gospel" (cf. Romans 6:3-4; Matthew 7:21). Thus, in the very process of claiming to teach that people should be willing to sacrifice everything for Christ, the movie producers failed to heed their own message. Not only must we be willing to sacrifice our reputations, careers, and families, we must be willing to sacrifice any manmade doctrine that is not taught in Scripture. We must be willing to leave any group or teaching, even if it goes by the name "Christian," if and when we find it does not correspond to God's will found in the New Testament.

Overall, we believe that *God's Not Dead* effectively highlights a serious problem in universities across the United States—showing some of the challenges that many Christian students face. We also believe that Christians should take to heart the overall message of the movie: the ultimate sacrifice for the sake of Christ and the cross. We would greatly caution viewers, however, to understand that the producer's application of the theme is occasionally lacking. Yes, the movie's approach to a defense of God's existence is rational and biblical at times, but then at other times it is both biblically and scientifically unsound. What's more, the film's presentation of how God has instructed people to become Christians is at odds with the Bible. We all need to be reminded of the importance of sacrificing everything for Christ, including compromises with the world and any long-held false religious ideas.

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"The Abundance of Everything"

Dave Miller, Ph.D.

Q: Isn't America's wealth an indication that the nation is pleasing to God?

A: There's no question that America's unprecedented affluence and technological superiority have been the direct result of God showering the country with His blessings for over 200 years (Psalm 33:12). However, we must not think even for a moment that He will continue His favor indefinitely if we, as a nation, veer from the principles of Christian morality on which the Republic was founded. One cannot assume that since national existence remains intact and the bulk of the populace continues to enjoy lavish physical comforts that God is pleased or that He has no intention of "pulling the plug." Indeed, tragically, America would seem to have entered the same phase of national status which God warned would one day characterize Israel of old if they jettisoned God's commands and decrees from their lives.

> Because you did not serve the LORD your God with joy and gladness of heart, **for the abundance of everything**, therefore you shall serve your enemies, whom the LORD will send against you, in hunger, in thirst, in nakedness, and in need of everything; and He will put a yoke of iron on your neck until He has destroyed you (Deuteronomy 28:47-48, emp. added).

If there was ever an accurate description of America's condition, it would be that we enjoy "the abundance of everything." Yet great spiritual poverty has spread like a scourge across the land. The abundance that Americans wallow in everyday should propel them to live godly lives before the great Governor of the Universe. Sadly, however, much of the population is rushing headlong down the precipice of moral depravity, wanton luxury, hedonism, and irreligion. We should fully expect the same outcome (2 Kings 17 and 25). Even as God expressed through the prophet Zechariah:

> Thus says the Lord of hosts: "Execute true justice, show mercy and compassion everyone to his brother. Do not oppress the widow or the fatherless, the alien or the poor. Let none of you plan evil in his heart against his brother." But they refused to heed, shrugged their shoulders, and stopped their ears so that they could not hear... refusing to hear the law and the words which the Lord of hosts had sent.... Thus great wrath came from the Lord of hosts.... Thus the land became desolate after them, so that no one passed through or returned; for **they made the pleasant land desolate** (7:8-14, emp. added).

America has most certainly been "the pleasant land." But she can be made desolate—if God wills.

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NOTE FROM The Editor



Two More *Explorer Series*!

It was 2002 (over a decade ago!) that Apologetics Press released Journey #1 of our *Explorer Series*—a product that has proven popular and valuable in its variety of applications (Bible class settings, VBS classes, homeschooling, summer camps, etc.). We are thrilled to now release the sixth and seventh installments. Journey #6 is titled "Survey of Scripture." Intended for fifth and sixth graders, it is designed to enable them to get a better, overall grasp of the Bible. The central theme, a summary, and an outline are given for each book of the Bible. Each full-color, 8-page lesson includes professional artwork and illustrations that appeal to young readers, as well as activities such as puzzles, word-finds, fill-in-the-blanks, true/false questions, and mazes—all of which are intended to reinforce the teaching found within each lesson. Teachers have the freedom to send individual lessons home with each child, or compile all 13 lessons into a notebook that can be used in class and then given to the child for future reference at the end of the quarter. Here are the 13 lessons:

1. Genesis–Exodus
2. Leviticus–Joshua
3. Judges–2 Kings
4. 1 Chronicles–Esther
5. Job–Song of Solomon
6. Isaiah–Daniel
7. Hosea–Micah
8. Nahum–Malachi
9. Matthew–Acts
10. Romans–Ephesians
11. Philippians–2 Timothy
12. Titus–2 Peter
13. 1 John–Revelation

Journey #7 facilitates learning about the Church that Jesus came to Earth to establish. Students will learn about how and when the Church was established, who is included in the church, and how the church should function (among many other things). Here are the individual lesson titles:

1. Prophecies and Preparation of the Church
2. Foundation and Establishment of the Church
3. The Plan of Salvation
4. Conversions in Acts
5. The Growth of the Early Church
6. The Organization of the Church
7. Worship: Part 1
8. Worship: Part 2
9. The Attitude of the Church
10. Miracles and the Early Church
11. Pictures of the Church
12. Lessons Learned from the Early Church
13. Heaven or Hell?

Please avail yourself, your family, and your church of these valuable and effective lessons!

Dave Miller

See the Center Spread for More Details